

BLACK RESISTANCE MARCH REPORTBACK



The Black Resistance March on Friday, February 17, was more tactically militant than what we've seen in Philly in many years. It was also met with unusual and severe repression from local police. Three people are now facing felony riot and assault charges. Six additional people were arrested and received tickets while doing jail support for them.

Many protesters seemingly came prepared for both defensive and offensive maneuvers against the police. Some participants brought homemade shields, each with a letter painted on it, spelling out "UNGOVERNABLE." These shields were later used with some success against bike cops attempting to move in on the protest once it started getting rowdy and trying to enter a Temple University building. Protesters then went across the street and attempted to enter a Bank of America. During scuffles with the cops, who had begun to use their nightsticks in addition to their bikes, the windows of the bank had paint thrown on them and police were allegedly maced by one or more protesters. Police retaliated by using pepper spray on protesters for the first time in many years.

"Radical" news sources, including Worker's World's online newspaper and an official reportback by CrimethInc on their website, jumped to paint the cops' report of being maced as lies intended to smear protesters. Citing eyewitnesses who said they hadn't seen anyone pepper spraying the cops, and accusing the cops of spraying themselves, this radical media distanced itself from potential radical action.

CrimethInc's reportback, intent on promoting some counternarrative about the mainstream media, assumes that the only possible narrative is that the cops attacked the people, rather than people attacking the cops. It's a moralizing narrative that reinforces people's passivity and upholds the notion that we should only be on the defensive with regard to the state's violent methods

of keeping us in line. It does nothing to celebrate the aggression (or militant defensive purposes) of the shields; its willful omission is insulting to whoever may have taken risks to protect the march and/or attack the police.

Like a lot of so-called radical organizing in Philly, the reportback validates only the "militant" things that protesters said, not anything they did. How do you celebrate chants like "Kill the rich" or "Guns up, shoot back," but feel it's necessary to convince us that protestors wouldn't mace cops? Surely this isn't just an attempt to protect those who are now facing charges for whatever happened at the march, since there is no legal precedent for hearsay in getting riot charges dismissed. Ultimately, these so-called radical sources are perpetuating media lies in their own way, and weakening the potential of people in a struggle against the state. ★



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"On the evening of the 28th of February, six Securitas (private security company [with staff in Philadelphia, and offices at 4900 South Broad St.]) vehicles were torched at Anhalter railway station. Securitas have been guarding the entry to the occupied school on Ohlauer Strasse in Kreuzberg, Berlin for two years, forcing the remaining refugees to a jail-like existence. Through constant displays and harassment of the residents, their number has been constantly reduced – many have disappeared in jail, have been deported or have a house ban.

If we were able to identify more deeply with society's slaves we would now complain that 'guarding' costs millions of euros for taxpayers. But no. Then we would have to complain about the bad working conditions in the security sector. On the contrary we are working on the destruction of the bridges of this society, which are still being preserved via the security sector in order to integrate even the partly autonomous milieus with reluctant practice." ★

ANATHEMA

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ON THE WOMEN'S STRIKE

March 8, International Women's Day, was a day of action in 30 countries. In the U.S., organizers of the Women's March had called for a "Day without a Woman," asking women to refrain from work and shopping and/or to wear red in solidarity. Simultaneous with this was the International Women's Strike, endorsed by a different group of Women's March organizers, which sought to escalate the tactics of the January march and to push its analysis and stated objectives further.

Results were mixed, though it has been difficult so far to estimate the number of women who refused work and impossible to say at this point what longterm effects this strike may have. In Philly, a demo organized by Philly Socialists rallied at Logan Circle and marched down Benjamin Franklin Parkway. Thousands of people went on strike and marched in New York City; 13 were arrested for blocking traffic outside a hotel owned by President Trump. The entire school district of Prince George's County, MD, was closed after 1700 teachers asked to go on strike. In San Francisco, a citywide "strike against gender" coincided with an action in which a feminist bloc surrounded I.C.E.'s headquarters.

The idea and practice of women withdrawing from work (both paid and unpaid) has been around for a while, probably for as long as patriarchal western civilization. An early recorded example is the ancient Greek play *Lysistrata*, in which women refuse to have sex until a treaty is signed to end the Peloponnesian War. In 1975, 90% of women in Iceland refused work, including housework, and took to the streets in a massive day of action that shut down the country and is apparently credited

with producing its first woman president in 1980. This past year, women in Poland went on strike against a proposed ban on abortions, which was eventually voted down by the legislature.

The idea's most important formulation is arguably by Italian feminist communists of the 1970s, and the current calls to strike reflect the Wages for Housework movement of that era in several ways. Those campaigns sought to draw attention to the devaluation of labor coded as feminine (cleaning, cooking, childcare, maintaining a household, and emotional labor — helping people process their feelings, anticipating other peoples' needs, etc.). These forms of labor are literally devalued (i.e. not eligible for wages, or poorly paid). They do not produce value for capital, but rather are crucial to the reproduction of the entire economic order. Today's gender roles were developed through capital's need to keep its workers working — traditionally, the working class man's wife would

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WHAT WENT DOWN

February: Windows of OCF construction site smashed in Point Breeze.

February 8: White Supremacist graffiti dissed in Olde Richmond.

February 10: "Fuck Trump" graffiti in Hunting Park.

February 14: Insurrectionary Valentine's Day graffiti in West Philly.

February 15: For the second time, A burglar repelled into a Montgomery County business from the roof, this time making off with money and a 9mm revolver.

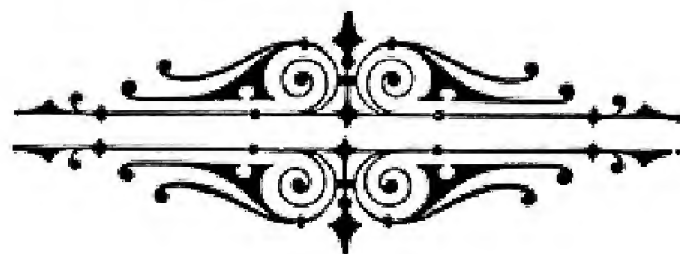
February 17: Confrontations during Black Resistance March. Paint thrown on bank and cops, protesters and cops pepper sprayed, a fire is lit in the street.

February 18: Six people arrested and given citations while waiting for Black Resistance March arrestees to be released.

February 26: Two Dover Police die in a car accident in the early morning after driving off the road.

March 6: A Flash mob of over 100 teens swarms Center City, fighting bank customers and disrupting traffic. A cop fell off her bike responding to the incident. At least 30 people were arrested.

March 8: Overheard on UCD Security Radio: "10 youth on median of highway at 30th & Walnut antagonizing drivers." ★



PRISON UPDATE

-The Berks County facility is still open and detaining immigrant families, despite government declarations that it would close in February, due to having only ever being licensed to detain children. An interfaith vigil has been planned for March 12th to protest its continued operation.

-Attorney General Jeff Sessions issued a one-paragraph memo that undoes the previous recommendation by former Deputy Attorney General, Sally Yates, to roll back federal contracts with private prisons, likely perpetuating an increase in neglect and violence visited on people caged by the state. Jeff Sessions would be complicit in any regard given his position, though he has a significant history of his own with private prisons, both in Alabama and through professional connections to GEO Group lobbyists. The GEO Group previously ran the deadly George W. Hill Correctional Facility in Delaware County, and is currently hiring for a facility in Philadelphia.

-The oppressors' logic, and outright violence, has come under investigation by its own after "an inmate was allegedly assaulted by as many as six officers at the Montgomery County Corrections Center."

-Michael Africa, Sr was denied parole once again, even after much scrutiny and appeals against members of the Pennsylvania Parole Board. There is an online petition asking for a Justice Department civil rights investigation into the case of the MOVE 9.

-SCI Phoenix in Graterford has yet to announce its completion, with an ever-growing cost to tax payers and projected completion dates years in the past. At least staff cuts in the IRS have reduced the risk of audit for tax-evaders, suggesting continued success of groups like the War Resisters League or others looking to divest from financially aiding and abetting the government.

-Further privatization and socialization of imprisonment has not been without resistance, and we find a bit of recent inspiration in Germany from a Conspiracy of Vengeful Arsonists:

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PARIS IS BURNING



CW: police brutality and sexual assault

Tensions between young people and police are flaring up once again in France. A brutal physical and sexual assault by police has filled the French suburbs with rage. The long fuse of racism, precariousness and Islamophobia in the French suburbs has burned down and exploded into protest, blockades, and riots following the incident. Anti-police anger is spilling beyond the suburbs, into Paris itself, as high school students take to the street in solidarity.

On February 2nd in Aulnay-sous-Bois (a suburb of Paris), Theo, a young black man, witnessed a police officer slapping a man; when he went to investigate, four police officers beat Theo and raped him in the street with a nightstick. The twenty-one-year-old was taken to the hospital, where he spent two weeks recovering. Police have said that they noticed an unusual injury to Theo's anus, but claimed to not know where it came from; the officer accused of raping Theo is currently under investigation. Upon leaving the hospital, Theo and his family released a video thanking everyone who supported him while he healed. This is only the most recent incident in a long history of violence between suburban youth and police in France.

Unlike the middle-class and affluent suburbs we see in the United States, the suburbs in France are usually working class, with a large portion of the residents being first and second generation immigrants. France's suburbs were built in response to an economic boom following World War II. As the economy grew and more workers were needed to fill new jobs, immigrants were invited from France's former colonies in north and West Africa to live in the suburbs and work in France. The promise of prosperity in Europe quickly fell away as jobs began to dry up and many in the suburbs became

unemployed or turned to precarious labor. The suburbs became ghettos for the poor, with all the stigma, racism, and Islamophobia we enjoy here.

Anti-police sentiments are not uncommon in the French suburbs. The most notable incident was a wave of riots that shook the country in 2005. Two boys died in Clichy-sous-Bois, another suburb, while fleeing police to avoid an ID check. Their deaths sparked three weeks of unrest, which spread to suburbs across the country. When order was restored, at least 10,000 cars had been burned, 300 buildings damaged or burned, and 130 injured, including police and civilians.

The suburbs have again risen up to confront the police for Theo, and for themselves, and this time resistance is spreading to Paris. While suburban youth are marching, rioting, and burning cars, Parisian high school students are beginning to take action. On February 23rd (three weeks in), high school students carried out a day of coordinated action. Over a quarter of Paris' one hundred high schools were blockaded either completely or partially; many of the blockades were accompanied by other actions at the schools. Of note is the school Elisa Lemmonier, where the principal was injured by a flying fire extinguisher. Following the blockades, students joined rowdy demonstrations, in which demonstrators fought with police and set fire to dumpsters.

As Paris burns an ocean away, we might do well to learn from the rebels. Sexual assault by police is closer than we might imagine. In 2014 at Broad and Girard streets, Philadelphia police sexually assaulted a high school student as he was leaving the subway with friends. Trying to list all the incidents of brutality by police would be impossible. What can be tried is imitating the immigrant youth and the high school students in France, who continue to meet police violence head on with dignity, rebellion, and courage. ★



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on this continent, by those resisting the powerful.

Additionally, the current presidential administration is also attempting to silence the already progress-complicit media in their press conferences and buying up any and every url on the internet that could be used for clever commentary, satire, or criticisms. Those media outlets and related corporations that have used their activist-oriented criticisms of deportations as a new manner of advertising that reinforce the economy, that is to say they pursue a money-centric death drive. So the president's cabinet carries on, spouting "alt-facts" to defend their bigoted perspectives that mirror the "news speak" of Orwell's repopularized 1984, while Tolkien's crypto-fascist genius has been recently celebrated by Newsweek.

Technology favors the oppressor, ultimately. Not to say we shouldn't "use Signal," as an enlightened Berkley rioter conveyed illegally upon a wall with paint - but it's a war on the streets, in the plains, on the mountains, and in the last remaining forests. So, unless you're hacking to sabotage computer-controlled machinery or expropriate funds, your internet presence likely does little to nothing. It's what's happening in real life that matters, with the most tangible effects having long been exported upon the heads of any of those a nation can exploit.

"...I leave you to your knowledge and your legal codes; I leave you to your submarines and bombs." - Bruno Fillipi

Fifteen years of war in Iraq. Fifteen years of death that erupted like tragic irony on the spring equinox. Begun under false pretenses (i.e. WMDs), following other imperialistic efforts (i.e. Desert Storm) and political manipulation (i.e. installing sympathetic rulers in order to fight Communism, who later turned against the neglectful powerbroker imperialists that ravaged and divided their countries), long preceded by the war on othered peoples in the name of someone's

god (i.e. the Crusades), and even longer after the agricultural revolution that decimated a landscape thrust thusly into desertification.

The Iraq war was maintained by liberals despite their campaign promises, alongside spoken intentions to shut down secret prisons like Guantanamo. Yes, Obama maintained drone bombings in the Middle East while simultaneously employing white-washed reductionism of the struggle of the Arab Spring, incorrectly asserting that only nonviolence was used by protestors or was effective in affecting change; reinforcing government's own monopoly on violence that maintains a heavy cascade down the hierarchy on to anyone that isn't in, or well-connected within, government. These structures are maintained socially and yet there is great fear of declaring war on that society, compromised for the sake of a less-than-promising (or more likely, despite no promise of) survival.

"We shall fight with poetry and guns." - Anarcho-Surrealist Insurrectionary-Feminists (AS IF)

I wish we would go immediately toward life. Live poetry and write with lead. Liberate desire and destroy moralistic impositions. Gather on a witches' sabbath to conspire with regards to our rebirth or invoke the bloody Ides of March. Break with mediations through screens and other divisive middle-dwelling obstacles, finding each other face to face without the sickly blue glow adorning our skin. Be not the "Bloom" (the personification of alienation that Tiqqun suggests us to be, or the pollution-induced algae blooms murdering ocean life), but the blossom - like nightshade, like water hemlock, like death cap mushrooms masquerading as the wealthy's truffles. Let's find our packs and grow our affinities, or find the strength to go it alone.

"I wish that I should change myself into a wolf and sink my teeth into the belly of society in an orgy of destruction" - Bruno Fillipi ★



POINT-COUNTERPOINT: \$\$\$

I WOULD BUY A BULLDOZER AND GIVE IT TO YOU, MYSELF, COMRADE



Repression is intensifying, and with the Trump plan of bloating the military and local police with even more funding, along with likely shifts in the legal backdrop, we should be thinking steps ahead and assuming the worst. I am. How will these new possibilities for control change things? Advances in physical and internet surveillance, data integration and so forth. How do we need to change orientations? What has been working and is still useful? To what ought we say our goodbyes?

This is going to feel uncomfortable: Get Money. If you can, get money. Resistance takes resources and resistance has costs; arrests, bail, court, lawyer fees, transportation, child care, food, trauma care. Expect more mass wranglings like at Standing rock and J20 DC. Expect the need for support to increase, as it has been doing.

Lifestylism is dead. Living life 'outside of capitalism' is long debunked. Yes, work sucks. So how do your politics show up in the world? Its all political, true. Utter respect for folks surviving, for staying alive and living as an act of resistance - many bodies aren't supposed to be here. How about those people for whom "here" was built? Are your actions threatening, challenging, unnerving to power? Are they supportive to people whose actions are? Your position in society is strategic - how are you using it?

Yes, its different for everyone. Yes, class is complicated and yes, there are hella people who

have hella free time and a 2 hour craigslist gig is probably not going to trainwreck your week. To white folks especially - get jobs, fund the resistance. I know there are poor white people. In all the talk about going harder, doubling down, Trump and all that, I haven't heard much talk about making money, extracting money, even asking for money. If your family has money, it's that time. If you have inheritance coming, call it in early. I know that in toxic radical circles it's not cool to have money or come from money. It's cool to be working-class or poor and hard up - except for people who are working-class and poor and hard up. Do you have a safety net? Are you college-educated? Are you skilled? Are you exempt? Can we complicate this beyond poor/rich?

Class and money are strategically individualized and individualizing to preclude community power-building. So grim, such that communalizing resources seems radical in the format of collective houses, tool libraries...even credit union banks. Is that all we got? Flurries of paypal and kickstarter campaigns when folks are in trouble. Solidarity outside of explicit need. Stack cash; do it generalize? Have you and your crew talked about who and what struggles you want to be financially supporting on a regular basis?

Here's a math problem; You and your crew of 5 decide to work 4 hours a week more than you already do. 3 people make \$10/hr, one makes \$8 and one makes \$12. Assuming there are 4 weeks a month (let's say its February), how much extra cash does your crew have each month for getting supplies, funding frontlines comrades and building up a bail fund? How much a year? What if there were 5 crews pooling money?

A: \$200/month, \$2600/year, \$13,000 pooled between crews. From 25 people. Happy Job Hunting! ★

COUNTERPOINT TO “I WOULD BUY A BULLDOZER AND GIVE IT TO YOU, MYSELF, COMRADE”



I appreciate your interest in developing a strategy and not letting the tactics that drive it be restricted by something like money. In fact, thank you for calling on people to finance the projects that we work on or purport to support. Plus, your goals seem more substantial than the sort of charitable engagement of most (even anarchist) fundraising. And maybe I'm not exactly who you had in mind in your plea, but as someone with some sort of visible privilege who has been working more than full time to get by, in addition to developing and working on several anarchist projects, and with a more conflictual and anti-work standpoint to advocate, I thought I would contribute a counterpoint to this argument. Ultimately, that argument is that I would rather see people do anything but get jobs, except as a last resort.

When I first saw the Italian counter-info website called, “This Is Our Job,” I cringed. The name, a quote from a communiqué, invoked a formality that seemed to take itself too seriously and revoke the pleasure of my pursuits. The old adage that if you love what you do, you'll never work a day in your life, similarly seems to co-opt happiness into a sellable and consumable practice that reinforces a capitalist agenda. I always countered that idea with the fact that the activities I enjoyed were largely compromised by obligation, illegal, or at least not so sellable. But in considering the concept of work for this essay, I realized that I love sneaking in the shadows, sabotage, frolicking, games, and expropriating, among other things. These expropriations are enhanced when they pay — a means I use to pad my income, as my full-time job doesn't always cover my bills, or limits my

other pursuits with its cycle of induced poverty — which makes expropriation a job, if you will. Black market capitalist as it may some times be it could more easily fall under the category of illegalism when considering the targets, that it has served to fund projects and that it has fed comrades in need. These particular illegal acts are a footnote leading up to a great many hours spent propagating and pursuing anarchy itself, suggesting in the context of these sayings and within your argument that anarchy is my job.

To paraphrase Bonanno, I don't care to be an anarchist in theory alone; it is far more about how I choose to live my life in acknowledgment and affirmation of these ideas. I also find the concept of “illegal anarchism” a false dichotomy, since opposition to the state and its laws necessarily incurs illegality (and sterner opposition to the legitimacies of wage labor). I propose a new engagement with attentat as an alternative. Whether you define it in its earlier sense as direct action, or the more widely known definition, “propaganda of the deed,” we must recognize that there are many ways to get what we need. And if we are to get a straight gig, working for a mere pittance, I also propose that we do so while considering the extracurricular offerings of these jobs (i.e. free photo-copies, other office supplies, or access to information and targets), incorporating strategy into more everyday aspects of our anarchic lives.

Your proposal of pooling wage-labor resources to fund the milieu smells of some sort of Bookchinite social legitimacy mixed with self-sacrificial strugglismo, which overlooks the lifestylism inherent in both. It advocates ascetics, or at least a communalization of resources, both of which are actually lifestyle choices. \$12 an hour will never breed comfort in this society, or happiness in any society. Besides, lifestylism shouldn't be demonized wholesale — it can be a way to refocus time and energy on projects that we wouldn't otherwise be able to do. Additionally, I don't care to be a social servant or a martyr, only to live my life.

violence against indigenous people. Many non-native people have been inspired by the resistance at the Standing Rock encampments, which is important, but there is a very big and real distinction when the people fighting to protect land and water are complicit in the ongoing theft of native land. There is no justice on stolen land. These are ongoing discussions that need to continue in resistance circles.

Right now, the campaign that is most urgent locally is the resistance to the Sunoco Logistics Mariner East 2 pipeline, which has already begun to be constructed. The project is a 350-mile natural gas liquids pipeline going through Pennsylvania, Ohio and West Virginia. Sunoco plans to ship NGLs from the Marcus Hook Industrial Complex (south of Philadelphia) to Europe, where they will be used in plastics manufacturing by petrochemical giant Ineos. Sunoco has bullied their way through the proposed route, threatening residents and using eminent domain and the power of the police to take land from those unwilling to comply.

In Pennsylvania, the state government has not only been complicit in this process, but has been a willful enabler of Sunoco's abuse of people and destruction of the environment. No surprise. The Pennsylvania Department of Environmental Protection (PA DEP) is currently facilitating a 10-year plan for pipelines that would result in 30,000 miles of new pipes, along with a massive resurgence of fracking. This is just the beginning. This follows more than a decade of PA DEP refusing to help residents whose water has been contaminated by fracking, and refusing to hold corporations accountable.

Sunoco's Mariner East 2 has already caused mass deforestation and loss of habitat in rural Pennsylvania. Waterways, wetlands and drinking water supplies have been irreversibly destroyed and continue to be threatened. The proposed NGL pipelines carry a high risk of leaks and subsequent explosions. The product is colorless and odorless and can be ignited

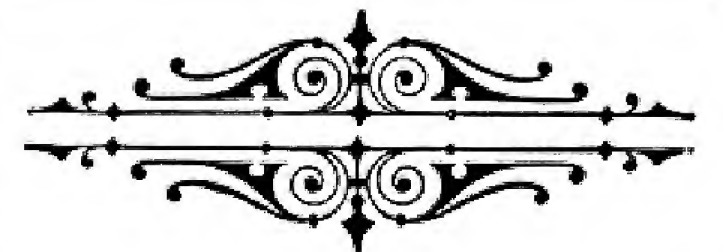
by something as simple and common as a cell phone call. The blast radius for such an explosion can be more than half a mile. Sunoco Logistics has the highest rate of accidents and incidents of any pipeline operator in the US. Thousands of lives are at risk.

Taking a look at the bigger picture, pipeline buildout is happening on an unprecedented scale across Turtle Island, and only an unprecedented resistance can withstand this assault. By taking a stand against Sunoco, we are standing in solidarity with indigenous resistance against the Dakota Access pipeline, of which Sunoco Logistics is the planned operator.

Blockades last year in rural central Pennsylvania used a series of tree sits in order to prevent tree clearing for the Mariner East 2 construction. Five arrests were made, and an 8-month legal battle followed. Now, with construction permits in hand, Sunoco plans to plow ahead with tearing up the land and laying the pipe. There is a resurgence in the need for direct resistance and a call for solidarity. We are calling for a week of action targeting the Mariner East 2 pipeline construction, complicit politicians (Gov. Wolf, PA DEP secretary Patrick McDonnell), Sunoco Logistics/Energy Transfer Partners, banks funding Sunoco pipeline projects (PNC, TD Bank, Citizens Bank) and Philadelphia Energy Solutions.

No pipelines anywhere.★

**More information at:
www.resistsunocopa.com and
Resist Sunoco PA on Facebook.**



Some Pipeline Resistance Updates



Pipelines. If you didn't know that giant pipelines intended for oil and gas transport were being dug and drilled into the earth at an accelerated rate across Turtle Island (aka North America), you sure do now. Resistance to the Dakota Access Pipeline (DAPL) led by the Standing Rock Sioux tribe in so-called North Dakota resulted in large, months-long encampments, an international solidarity campaign, and expansive (though often ignorant) media coverage, along with a unique opportunity for many indigenous people to connect with each other and their cultures. The DAPL is only a piece of the puzzle, though. The international oil and gas overlords have been playing out their grand plan to build out a web of pipelines and trains to connect energy extraction sites to refineries and export terminals in order to move oil, gas and their byproducts and make all the money they can before the earth is sucked dry.

Beyond the resistance in North Dakota, pipeline struggles led by indigenous people are continuing all throughout so-called Canada, in so-called Florida, Texas, Louisiana, Wisconsin and more. The Two Rivers Camp in Texas is fighting the Trans-Peco and Comanche Trail pipeline, while the Unis'to'ten clan in so-called British Columbia has been fighting seven tar sands and liquid natural gas pipelines through their territory for years.

Only two and a half hours north of Philly, the Ramapough Lunaape in Mahwah, NJ began their Split Rock Sweet Water prayer camp on October 30th in solidarity with the Standing Rock Sioux and to bring attention to their resistance to the Pilgrim Pipeline — a sadly befitting name — which would carry crude oil from Albany, NY to

Linden, NJ. This pipeline would be carrying the same stuff as the black cylindrical oil trains that are seen daily stretching for miles along the Schuylkill River.

Near Lancaster, PA, a large public encampment in Conestoga has begun to block construction of the Atlantic Sunrise Pipeline, which was green-lighted a few weeks ago and will bring fracked gas from the shale fields in PA to the Cove Point Liquid Natural Gas export terminal in Maryland. This encampment is very public and is coming out of a years-long campaign called Lancaster Against Pipelines. Other counties along the pipeline, including Columbia and Lebanon, are building resistance and there may be more encampments and blockades to stop construction. It is important to note that the encampment is over the hill from the site of the Conestoga Massacre, where in 1763 a group of white vigilantes called the Paxton Boys killed 21 members of the local Susquahannock tribe, leaving only two survivors. The pipeline is proposed to go through the site of Susquahannock burial grounds.

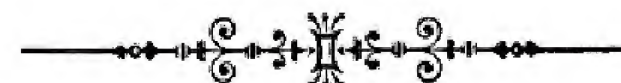
Let's make it clear: white-led encampments throwing around the argument of settler colonial property rights are NOT the next Standing Rock! To make that claim proves massive obliviousness or complete disregard of the history of colonization and its ongoing

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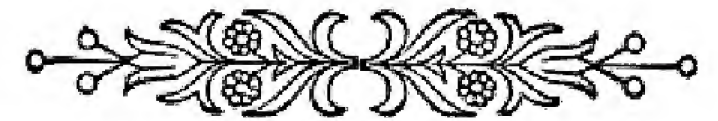
Crime, of course, does potentially incur other unintended consequences, not limited to imprisonment. But if we are addressing the same audience that you began with — namely those less often targeted by inherently bigoted law enforcement — engaging in profitable criminality that serves as a strike against oppressors also serves as a sacrifice of privilege, of sorts. That is, if you're also using that privilege to succeed in illegality on behalf of, or in solidarity with, more criminalized classes. For example, if white civil rights activists had drawn the attention/clubs of the cops away from people of color without also being invested in electoral politics, or if Robin Hood hadn't ultimately been a proponent of the monarchy. Besides, let's consider who can afford the bail, the lawyers, or the other court fees. Who does the racist judicial system tend to favor? Consider how many presumable terrorists involved in the Weather Underground didn't go to jail, for instance, after they sought not to muddle about in their privilege or in wage labor.

We can't make light of the more severe consequences for even the most previously comfortable citizens, but neither can we turn our noses up at how much better crime pays than a \$12-an-hour job. If you're trying to fund movement building, you could do it a lot quicker with crime. Nor can we scoff at the way skills and affinities can be built up by petty crimes toward things better categorized as attentats. Maybe this is overly adventurist, but the dangers incurred feel in my blood a great deal more like living than any job I've ever had. Is that an offensive dismissal of self-preservation — of survival? So be it. Let's not ask for work, or bread, but take bread, paint, money, and whatever else we need.

Anyway, bulldozers are free — or as cheap as it costs to replace their skeleton keys. But if you're buying, I'd like to exercise the backhoe option for the toppling of monoliths and edifices that plague my vision. Thanks. ★



SPRING AHEAD, BOUNCE BACK, FALL FLAT



“Save yourselves, civilization is coming.” - Bruno Fillipi

The “Silent Spring” previously alluded to by Rachel Carson is being drowned out by industrial infrastructure, the potential death rattle of all life, or else recuperated into genetically modified franken-flora to maintain the status quo that genocidally decimates competing life. Spring should mean rebirth, but we fail to be the projectual Phoenix that European comrades have called for. Meanwhile, globalization introduces new avenues of extinction on behalf of powerful (colonizing) racists who have the gall to refuse refugees fleeing the results of climate change.

“Over the last decade thousands of species have been wiped out of existence. Vast forests - charred stumps. Coral reefs bleached dead by warmed seas. Millions starved within the prison of civilisation. Wild peoples massacred, enslaved and pauperised. It's time to STRATEGISE how to make a real impact on this apocalypse. Look seriously at our strengths and weaknesses...” - Down With Empire, Up With The Spring (2003)

There's been plenty of time for it to get worse since Do Or Die magazine published their admonishment of Empire and celebration of the spring, or even advocated that we “Give Up Activism” - and yet ecological destruction only accelerates regardless of the newest business-driven presidential administration. Pipelines slither like poisonous serpents across the plains, or like arteries feeding industrial infrastructures' rotten organs. Pipelines like those blown up in Nigeria, drained in Mexico, and shut off by hand-operated valves elsewhere

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[cont. from pg. 1]

do whatever work was necessary to “reproduce” his ability to go back to work the next day (feeding him, keeping the house tidy, making him feel better, etc). Feminists inspired by Wages for Housework have attempted to force recognition that women are performing labor, and thus to gain admission to the social contract under which men are being paid wages. As Silvia Federici noted, however, this interpretation constituted a “reduction of wages for housework as a thing, a lump of money, instead of viewing it as a political perspective.”

While organized by some of the same people as the Women’s March, the International Women’s Strike is more oppositional and its organizers have explicitly stated that it’s not about getting Democrats back into office in 2018. Their platform states: “March 8th will be the beginning of a new international feminist movement that organizes resistance not just against Trump and his misogynist policies, but also against the conditions that produced Trump, namely the decades long economic inequality, racial and sexual violence, and imperial wars abroad.” The national organizers of the strike are all women of color and many of the local calls for marches and actions express deep frustration with elite white women’s interests being centered. The march seem to have attempted to explicitly include trans as well as cis women in their platform, at least rhetorically if not analytically (by this I mean that the intentions and goals of the platform still read to me as written by people of cis experience, but with the word “trans” added to their demands).

But it’s still questionable why the category of “womanhood” should be used in the first place to describe people who are oppressed by patriarchy. Not everyone who wakes up on the wrong side of patriarchy identifies as a woman. The issues around unpaid labor that arguably especially afflict women, like socialization into devalued and invisibilized types of self-sacrificial caregiving, and the threat of social or material consequences if expectations around this aren’t met, remain important to address. But it would be advantageous and more accurate to describe

patriarchy as a set of social relations that devalues femininity and requires a gender binary in order to maintain capitalist production, rather than simply a structure that oppresses women. The former framework can explain why a wide range of people in addition to women, for example non-binary people or queer men, are punished for failing to conform to patriarchal expectations, and why they pose a potential threat to the socioeconomic order. In a far less abstract way, trans, gender non-

Can we find ways to go on strike permanently — generalizing life without work as a basis for attack?

conforming and queer people are also under attack right now under the Trump regime (not that this was not a problem before Trump too), alongside cis women and anyone else facing potential crackdowns on their reproductive autonomy, and it would be nice for a strike that claims to address these issues to frame its analysis in such a way that clearly connects us all in a shared struggle against patriarchy, rather than treating these as separate issues.

Instead, centering the strike on “women” allows a ruthless optimism to be perpetuated around that shared identity. There’s now an almost mainstream recognition that “feminism” is/has been by default centered on elite white women, and this recognition has meant discarding the false unity of those historic appeals to “womanhood” — indeed, these acknowledgments invariably proceed by acknowledging the diverse range of experiences of womanhood. But the new “intersectional” feminism replaces establishment feminism with the false unity of a more marginalized identity — for example, the working class woman. The strike’s organizers distinguish between “the real disparate interests between, say, female CEOs, whose feminism is largely focused on individual advancement, and the majority of women who

work. Womanhood cuts across class.” But class is not a predictor of whether someone will be focused on individual advancement. By framing its aspirations around the possibility of a unified identity, the women’s strike repeats some of the same logical fallacies as the Women’s March.

Similarly to the Women’s March, the strike’s demands themselves are not radical. Many of them read like they simply desire a return to the welfare state era before austerity measures began in the 1970s — alluding, for example, to “decades of oppression” (instead of centuries, or more) in their platform; others seem like they’re just pleas for more things not to be repealed, rather than the total overthrow of the status quo. Most of the demands are not dissimilar to progressive Democratic candidates — affordable (not free!) health care, equal pay, \$15 minimum wage, restructuring welfare — all reasonable requests, but not radical.

The strategy also appears once again to be a bid for recognition by those in power. Organizer Keenanga-Yamahitta Taylor noted that “the point of the strike is for women to withdraw their labor, in all its forms, for a day to highlight how critical ‘women’s work’ is to the political economy of the United States.” This implies that the mistake in our patriarchal society is that women’s work is not valued enough and that it should be valued more, rather than that work itself exists and that the patriarchal and racialized dynamics that help construct it should be destroyed.

The advantage of the strike, aside from the platform’s stated goal of recognizing women’s contributions to society, would be to reinvigorate women with a sense that it’s possible to contest their exploitation, whether at home or at work — a possibility that certainly has deteriorated over the past few decades since labor struggles have fallen off the map and the jobs on offer are increasingly ones that don’t offer much potential to negotiate. Questions still remain about striking as a strategy, though, since it seems to not have much projectuality beyond a collective bargaining tool (or at least, not in the ways it’s been discussed with regard to the women’s strike). In the case of women’s strike, it doesn’t even seem to be

that — the “day without women” concept seems to be a visual strategy to draw attention to how important women are to the economy. Showing how important the oppressed are to maintaining the status quo has historically usually been used as an implicit call to have them stop doing what they do to maintain the social order and instead collectively overturn that order. But that possibility doesn’t seem to have been discussed so far by the organizers (much less by the march’s critics, who have managed to derail and center debate on claims that there is always “privilege” attached to women’s ability or desire to strike).

It may be true that mass support is needed for things to really pop off, and it’s true that the strike organizers have offered a range of ways to participate that encourage people to support the strike in whatever way they can. Perhaps the series of slightly escalating women-based days of action so far in 2017 are part of a very extensive long game that will slowly push people to embrace strategies and tactics much more militant than what we are currently seeing. But because none of their actions thus far have in any way opened up space for non-men to get out of control, nor have they ever mentioned this as something potentially desirable or acknowledged the existence of this strategy/tactics, it’s still questionable whether the women’s march is doing more to recuperate anti-political energy or to build a material force that threatens the status quo.

What else is there? In what ways can we collectivize care and support for each other, instead of each struggling alone in our individual lives and/or leaving the work to women? Can we find ways to go on strike permanently — generalizing life without work as a basis for attack, instead of using occasional refusals of work as a negotiation tool? How will we bring our political perspective, as those most controlled by a patriarchal socioeconomic order, to attack that order as well as temporarily bring it to a halt? ★

